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Prostitution and Sex Education

Author's Note.

A number of these pamphlets have been distributed and read. Several questions have arisen in the minds of the readers which have been forwarded to the author and seem to demand an answer.

First, the pamphlet intended to convey the thought that the question of prostitution was not a problem that could be settled in a week, a month, or a year. As long as our youth are filled with sex impulses which they do not understand and are not taught to control they will find means of manifesting those impulses until an understanding of a higher life brings them to new standards of conduct.

A true lover of humanity can only feel sorrow for those, our fellow-men and women, who have impulsively and ignorantly fallen into lines of conduct which are bound to bring unhappiness to them. And it is due to them, and also due to the innocent in the community who suffer through them, to let both individual and community know those results of prostitution and sex immorality, which are being brought to light under the new policy embodied in the thought that it is better to prevent an evil than it is to wait, and after it is established take steps to cure it.

The policy of prevention means education; and it is only through education that completely satisfactory results can be obtained.

An experienced and thoughtful maturity has a just privilege to teach, although it has no right to find fault with the indiscretions of an immaturity that has never been taught.

Nor does it seem just that a community, which does not offer a counter education to opinions and institutions which actively advance sex immorality and prostitution, should suddenly swoop down and utterly damn those of its citizens whose actions have been produced by the wrong education the community has permitted to exist.

The commandment, "Do unto others as you would wish them to do unto you," seems to demand a policy of education and agitation and humane handling of this widespread and deep-rooted problem.

We have not inserted a copy of the Iowa law in this pamphlet in the thought that a law upon the statutes will forever remove prostitution from the community, nor even in the thought that it is the best way of handling a situation, which first must be conquered in the hearts and minds of the people. But an aroused community is prone to make laws, and if any is to be made it would seem wise to further the interests of the best at hand.

To make war upon women, driving them from pillar to post, is neither a manly nor a Christian thing to do; how much better it would be to educate and carefully prepare them to earn a living more adaptable to the general good; at the same time showing them clearly the certain disaster of immorality and teaching them, and *men* as well, the vital necessity for self-control.

WILLARD P. HATCH.

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Prostitution and Sex Education

by W. P. Hatch

SAN FRANCISCO, CAL.

1910

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PROSTITUTION

Author's foreword

The prophesies of old come true.

Beneath the cloak of a tacit agreement for silence a great evil has struck at the vitals of the people.

This pamphlet has been written in love of the inherent purer womanhood and higher manhood of those who flutter to be singed around the flaming light of prostitution.

The child is born to knowledge of the man, and the man is born to knowledge of still higher things than manhood. The lassitude which claims that evil things and attitudes toward life *are*, and therefore *must be*, lacks the impulse and the imagination to perceive the ascending spiral linking humanity to still higher attributes of the eternal life principle.

The enclosed paragraphs judge no one; they are written not to condemn but to help—that those lost in a maze of conditions may read clearly the sign posts erected on every side which point to their ultimate disastrous destination.

We *are* each our Brother's Keeper.

To remove from the list of permitted occupations one which is bound to result in misery, disease, and unhappiness, not only to the pursuers of the said occupation, but also in widening ratio to innocent onlookers, is certainly a high, rather than a low, conception of one's duty and love toward one's fellow human beings.

The Don Quixotes of reform tilt at windmills; while almost beneath their feet coil the sordid bodies of the few basic evils which brood all the rest.

And one of these is Prostitution.

Prostitution

By WILLARD PACKARD HATCH.

Prostitution has a direct relation to the Juvenile Court, in that it always seeks as its servants ~~young and attractive girls~~; in that its influences of disease spread to innocent women and thence to children; in that its propaganda is perniciously destructive to marriage and family life; in that it lowers the entire moral tone of the community.

One of the banner principles of what may be called the police court system is the liscensing of houses of prostitution in direct contradiction to the statutes; in other words, the law specifically prohibits houses of prostitution to exist, and yet they do exist in the community by the sanction of those in power; and for such sanction are given the following reasons:—

A.—“Licensed and segregated disorderly houses are a source of revenue.” *T. P. S.*

B.—“There is less filching from the person, and less general crime in licensed disorderly houses than in unlicensed and unsegregated houses; to close them down would only be to scatter the inmates where they could be less readily handled.”

C.—“They protect good women by offering an avenue for the passions of the lowest type of men, who would otherwise seek gratification through assault.”

Let us inspect these reasons in turn, and begin by stating that any source of revenue to obtain which causes a government to sanction evil on the payment of a license, is the initial move in a game of legalized graft that draws the collectors of the tribute into immediate partnership with those from whom the tribute is collected. It places the favored, licensed, and districted prostitute in a position to commit other violations of the law with impunity.

To illustrate: The keeper of a licensed house in one of our cities was recently found to have harbored a girl sixteen years of age as an inmate. The case was called to the attention of the proper authorities, who in turn knew that the law strictly prohibited the admission of a girl under the age of eighteen as an inmate in such a house.

There were circumstances mitigating the case, in that the girl had been advised by an older woman that the life was a

desirable one and in that she herself had expressed a desire to become a sporting woman.

But the Juvenile Court of the city in question merely sought a fine as a warning to keepers of other houses not to do likewise, and to establish legally a conviction in the case. There was no disposition on the part of the authorities to force the issue, and the matter was never brought to trial.

This is but a case in point to show that the recognition of license-paying prostitution as a principle tends to the glossing over of its other transgressions of the law by those chosen to enforce the law.

That an institution which encourages drunkenness, applauds the spendthrift to the point of criminal appropriation by him of others' funds, and deteriorates moral standards to a phenomenal bluntness in regard to the rights of others, is a financial asset to the community, is a position entirely untenable.

The cost of the final prosecutions resulting from the ensuing drunkenness and crime will more than offset the direct financial gain; and the character loss is beyond price.

Reason "B" is really made up of two parts:

(1) "There is less filching from the person and general crime in licensed disorderly houses than in unlicensed and unsegregated houses."

This statement is easily answerable, and is an extremely narrow outlook on the facts at best, and while to some extent true, it is also untrue. That filching from the person does go on in licensed houses is undeniable; that the filching may be more skilfully done is most probable. If the proper stage of drunkenness is attained by the "patient," the removal of his funds is child's play, or it would be easy to claim in the morning that he had purchased more bottles of wine than he had drunk showing him empty bottles as evidence of the fact, the inmate and landlady dividing the profits. Again, a wine-cultivated generosity may be exploited in the purchase of clothes, jewelry, etc., etc.

It would only be fair to state that the depletion of the finances of the visitor to the "house" is perhaps an indirect and proper penalty for the immorality of the visit, and in themselves these facts need not enlist our sympathy; however, the recognition of such a procedure for a license by the sanctioning of institutions which make it possible, is neither proper nor justifiable in the economics of a city.

Then, too, the narrowness of this outlook takes no cogniz-

ance of the thefts that are indirectly due to the existence of the disorderly house, in which the young man patronizing the said house filches from his employers and disgraces his friends to gain the money for his illicit pursuits.

(2) "To close them down would only be to scatter the inmates where they could be less readily handled." The second half of reason "B" is easily controverted by the words of a policeman who heard of the immoral practices of a woman who had not paid the license and who was not one of the segregated kind.

He stated in effect that all he needed was her name and number and that it would be an easy matter to drive her into the district or run her out of town. All the police captain had to do was to detail a man to watch her, and they could make life so miserable for her that she would soon come to time.

He only states the facts: to open a house of prostitution in any district of the city would entail a number of visits by numbers of different men, which would immediately attract the attention of the officer on the beat and familiar with the district; espionage would quickly do the rest.

Unless the officer in question should happen to be similar to one who is said to have paid the penalty of a grievous sickness by his leniency to the indiscretions of his neighborhood, in that case the results would be only another of the numerous false steps of the law.

It is only the intention in this article to endeavor to follow out logically a true course of reasoning that will answer the question of prostitution in some of its various phases, and to press onward to that ultimate conclusion which men about town only too often wait to reach until their declining years; namely, that there are no statues erected to pre-eminence in sex indiscretions by admiring fellow citizens, and that the only ultimate justification of sex is in the monogamous life, for the purpose of rearing within the community a morally progressive home.

There should be no double moral standard; any fair-minded man will grant that; yet it is the very essence of that standard, when men advocate the segregation policy, because of, what they say, will be the evil effects of scattering confessedly immoral women through the community.

What about confessedly immoral men; should they not also be segregated if our government is to be for both sexes and not for one sex? The immoral woman will be of no more menace than her brother who will remain unsegregated. And

this seems a fair answer to that part of section "B," which would refer to the scattering of these women in case they did not endeavor to start up a house of ill-repute in their community, and only pursued their way as an individual unit. For the woman compelled to earn her living as a prostitute-at-large, would find more difficulty, and would certainly be no more eager in the pursuit of what might be termed "prey," than would (to reverse the sex) the ordinary loafer around the cigar stand, or the man we all know who is constantly pushing his knee against unknown women in the street cars. The cases are similar; only the woman is after money and the man is the victim of lust.

We now come to our third reason:

C.—"The prostitute protects good women, by offering an avenue for the passions of the lowest type of men, who would otherwise seek gratification through assault."

He was a poor psychologist who advanced reason "C." He did not seem to realize that the assaults on good women are the work either of degenerates or those who are so overcome with evil desires as to merit the name of pathological cases.

He further overlooked the facts that desire, in this sense, as in others, is created most intensely by the denial of the lusts of long established habit, and is not the outcome of a nature which has not previously indulged itself either in extreme acts or thoughts of lewdness.

In other words, the man who has had his entire moral standards lowered by continual practice of lewdness with immoral women, and who forms his entire idea of the sex from those women, is far more likely to descend upon a good woman in fiendish assault, or in calculating device to in turn lower her moral standards, than is the man who has had none of these associations.

Then, too, this idea of the protection of good women takes no cognizance of the truth that the house of prostitution is the greatest distributor of disease known to the community; that medical inspection as related to it is a tremendous farce; and that these diseases afflict both married and unmarried men with resulting consequences that are sickening to contemplate, in that innocent women and children are made to suffer. To further sustain this statement, we append the following statistics as compiled by physicians and others in a position to know.

The authorities quoted are Noeggerath, Morrow,—*Social Diseases and Marriage*, Report of Committee of Seven, New

York City; Noisser, Mauriac, Bulkley—*Syphilis of the Innocent*, Lassar; etc., etc.; San Francisco Juvenile Court.

It is estimated that 800 men out of every thousand men have had gonorrhœa. Both gonorrhœa and syphilis are acquired in the majority of boys from prostitutes or immoral women, when the boys themselves are from the age of 17 to the age of 23.

German statistics quote 50,000 blind people who are indebted to gonorrhœa for their blindness; nearly 30 per cent of all blindness is due to gonorrhœa and conjunctivitis.

For 1900 in New York City it was estimated that 225,000 cases of venereal diseases were treated in public institutions and in private practice. This treatment included no transient cases.

Gonorrhœa causes a great majority of the operations of the so-called diseases of women. From 47 to 50 per cent is the statistical average, and 45 per cent of sterility is due to gonorrhœa.*

Recent figures quote Paris as having 8,000 new cases of syphilis each year.

Twenty-five per cent of entire communities in Russia is quoted as being syphilitic.

One German university is quoted as having 20 per cent of the students afflicted with syphilis.

Syphilis causes a large per cent of abortions. Where there is syphilis in the parents, 60 to 80 per cent of all pregnancies terminate fatally to the children. Syphilis may cause degeneracy, idiocy, and epilepsy.

It is estimated that ten million poor people are crowded into American tenements. Statistics associate sex immorality and venereal diseases directly with poverty, not because of the poverty itself so much, as the crowded tenement conditions it necessitates in which there is no proper separation of individuals. Here statistics show that children under 10 learn to attempt sexual intercourse.

*"Janet, the recognized highest authority on gonorrhœa in France and an ardent advocate of regulation, declares that the attempt to regulate cases of gonorrhœa by medical inspection and treatment in the hospital is like pouring water through a sieve."

"According to this authority all prostitutes have gonorrhœa.

"Another authority thus phrases it: 'why examine prostitutes for gonorrhœa? They all have it; we know in advance that they do. It is no less useless to cure them, since they are destined to receive every day their dose of gonococci.'

"Why not adopt—medical inspection? Owing to inherent defects, failure has been largely writ upon this system to limit disease. . . . the syphilitic cases are simply white-washed (in the hospital) and the gonorrhœal if cured are incessantly reinoculated. In countries where it has been most perfected and employed, it has been condemned by its practical results."—Prince A. Morrow.

This is the highest professional testimony that the moralities of old are still necessary.

The statistics of the San Francisco Juvenile Court,—and San Francisco is remarkably free from tenement conditions—contain evidence of a boy of 14 afflicted with gonorrhœa and a girl of 5 affected with the same disease. It also contains innumerable cases of 16 and 17-year-old boys and girls afflicted with either or both venereal diseases.

The larger cities where tenement conditions are bad have produced many girl mothers in and around the age of 13.

The following letter from the President of the Chicago Law and Order League was sent to the city editor of all the Chicago papers. I quote a section of it:

Dated July 29, 1909—

"I have reliable information that in twenty-seven months 600 children have passed through the venereal wards of Cook County Hospital.

"Of these 15 per cent were afflicted with syphilis, 85 per cent with gonorrhœa, 20 per cent inherited their disease from their parents, 20 per cent of the girls, and all of them were under 12 years of age, were raped and contracted diseases from conditions in the public schools and other institutions. In another instance a child 17 months old was diseased by her own father; another child 3 years old, by her uncle."*

Furthermore this false idea of protection of good women apparently does not dream of the fact that the teachings of the prostitute to men visitors in assaulting, as they do, the possession of virtue in any woman, create a psychology in the man which is the greatest known enemy to marriage; and marriage is an institution both physically and economically desirable to good women more than to others, as it is also the necessary preliminary step toward the foundation of that recognized and most desirable social asset, the American home.

If there were no houses of prostitution the white-slave trade would be shorn of its destination, and would therefore lose its original impetus, and fall, through having no objective point. It will never stop under the present licensed and segregating system.

*After paragraphs so pessimistic it would be only fair to state that the recognition of the lesson taught by disease in turning the character to other aims than sense gratification—with resulting cleanliness and purity of life—is the greatest factor in their cure; it is the metabolism of the flesh degradation to the spiritual asset. Disease may in this way be, and is in reality become a recognized and powerful aid to reform. The first commandment for the cure of the diseased should be a complete moral regeneration. The physician who attempts to build up a physical organism depraved by licentiousness without warning the patient away from the causes producing the depravity is foreordained to failure.

It is claimed sometimes in argument that no matter how clearly we can hold to the ideal condition which one would like to realize, yet there remain practical conditions which must be met on the road to the ideal.

One of these conditions is based upon the known force of the sex principle, and it is often stated by men that when the natural expressions of sex relationship, as between man and woman, are restrained until marriage, the result is a perverted relationship among men (the Greek race is here cited, as it is claimed that they are the world's sodomists) and between women—in each case excluding the other sex.

This argument assumes the slavery of humanity to the sex principle, which would be pitiful to grant; and it further overlooks the fact that the road of unrestrained sense gratification arrives at the same destination of homo-sexuality.

To be more definite, it's the uncontradicted testimony of prostitutes themselves, that men who frequent their company become perverted to such an extent that the normal demonstration of the sex principle becomes tiresome and the abnormal becomes the established habit. This was exemplified, perhaps to the extreme, in the testimony at the Thaw trial.

If this is so, the only possible solution of the question seems to be some method by which sex can be governed by man instead of governing man—a problem the answer to which rests in the spiritualization of the race—a turning of the social face from the temporary life toward eternal life, making the one shape towards the other; and the uplifting of the social heart from Mammon to God.

The above script against prostitution as an institution has purposely left out of consideration the prostitute as an individual.

It is the prostitute as the depot for the trains of men's lust that we have argued about heretofore; it is for their own safety that men have seemed so anxious; endeavoring as they do to find some way by which licentiousness can be pared away from its attendant penalties.

For the prostitute as a living entity, a human being, of flesh and blood, shaken by fear and hope—striving for happiness along a road whose only possible destination is misery and unhappiness; for her there seems to be absolutely no consideration.

Yet a divine Jew told the woman taken in her sin that he would not judge her—told her to go and sin no more.

If, and it seems conclusively established, the average life of the prostitute is far shorter than that of other women; if

in that short life are crowded disease, and misery, jealousy, disgust, and a bitter social ostracism; should an intelligent and high-thinking community pave the way, condone, and make it easy for the occupation of prostitution to exist?

It is safe to wager that those who advocate the acceptance of prostitution as a recognized policy, would be the first to cry out were its broadening environs to embrace a sister, a daughter, a wife, or a mother; yet every existing "woman of the town" is a sister, a daughter, a wife or a mother to some one whose life is saddened by her life.

For the prostitute as a fellow human being there can be only love and pity as distinguished from the contempt, both intellectual and moral, which is due to her vocation. The English-speaking prostitute in America, other than those cases included under the term "white slave," is often the product of environmentally defective teaching; for let it be recognized, once and for all, that the great army of such prostitutes are prostitutes because they want to be prostitutes, mainly, it is true, by reason of the propaganda so actively set forth, in ~~which~~ ^{with} easy money, fine clothes, food and lodging are head-lined; whereas the dangers and disasters of the trade are carefully kept out of sight.

And to postulate such a fact need not detract from the sympathy due these piteously misguided girls, any more than it detracts from the sympathy due the young man, who through wrong teaching from his companions plunges into a life of sensuality, ignorant of its penalties.

The sex impulse stirs in all, but in all not alike; it may be and often is, accentuated by denied curiosity, or *a desire for affection that does not recognize the danger limit of the evidencing of that affection*; it may remain uninhibited through ignorance.

However, the fact is that the great multitude of girls brought before the Juvenile Courts have to be made, *first to wish to repent, then to repent, then to live according to the new standards of conduct.*

This may seem a startling statement to many unacquainted with the facts, yet it should be no more startling than the recognized truth that young men become fast because they wish to become fast, nor need it be a discouraging fact to those who wish to aid in the great work of reform.

It would seem that our youth are born unmoral as distinct from immoral, and only become moral through careful home and community training, or by the bitter lessons following indiscriminate gratification.

Yet it is true that the false policy of not teaching sex truths from the highest standpoint, has resulted in much that is pitiful in community life.

In the paths of our young girls are thrown not only the temptations of their own desires, but also many allurements of ease, and clothes, and a "good time" with careless companions—all to be purchased with a surrender of sex.

They have seldom been taught the great motherhood possibilities of their bodies; they have almost never been taught the certain and shameful results of promiscuity, as evidenced in venereal disease; they do not realize fully the dangers of conception; often the God of their fathers seems afar off and the immediate present is vitally near. They succumb, they receive attention, such as it is, and they enter into seeming happiness, but certain unhappiness.

When an unwelcome conception, disease, or deceit surrounds them, they attribute it to every ill fate other than their own mode of living, and continue on until somewhere the inevitable reality is forced upon them or the spirit of God enters into them.

Many of them do not enter the ranks of the professional prostitute, many of them do. Yet we, seeing in advance as we do the certain results of their folly, need not be miserly of our sympathy and help, because of the cock-sureness with which they seem to flaunt aside such help and sympathy in the opening deliriums of intoxicated sensuality.

The pity of it all lies in the youth and ignorance of the offenders, and their blindness to the future.

To those unacquainted with the migratory habits of the prostitute, the rapidity with which news travels among them would seem phenomenal. We have it on the authority of prostitutes themselves that when the word goes out that a city government is letting down the bars, the hegira begins. From all parts of the United States the advocates of night-life set out, in response to letters and to information given from traveling prostitutes, to the hunting grounds where they can ply their traffic with the least danger and inconvenience.

Girls, accompanied by pale-faced escorts, flock to rooming houses, and the moral barometer of the city drops with prophetic rapidity.

The café, in which the wink of an eye serves as an introduction, and liquor the bridge to a fore-ordained acquiescence to the inevitable proposal, flourishes like a green bay tree.

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The latter statement has wide ramifications. A side approximating the prostitute is clearly shown by the career of a 14-year-old girl who only recently passed through a Northern Juvenile Court and is still under its charge.

She had been traveling at will up and down the State—running away from home as it pleased her. On one of her trips she was brought into the San Francisco Juvenile Court and returned to her step-father, only to run away from him shortly after. She had been intimate with steamboat men to pay her fare on the boat, with railroad men to facilitate her way on the train, with a druggist to pay for perfume and medicine, with the friends of her family to obtain their protection in her own home, and she declared that the world was easy for her, that she could travel its length and breadth without a cent.

Still another phase of this line of least resistance, one follows haltingly to the very doors of homes in which the woman has married for the roof over her head, and with disgust for her partner in her heart. A problem which in its turn must eventually be met by making women economically self-supporting, and thus free to choose or wait at will.

That the low wage scale paid to women is far from adequate no one can deny, nor can one question the story, long since become old, as repeated by those women who state that they are told by some of the floor managers of department stores that they are not expected to work and live on the wages paid; that they should have a "gentleman friend." Such a case recently came to the knowledge of the Juvenile Court in one of our department stores, and was vouched for to the court by a young iron worker employed at ornamental iron work in the store, in which the woman rebelled at wages of about \$4 per week and was told that she should get a man to take care of her if that wasn't enough to keep her; this advice the iron worker overheard and created a scene on the spot with the floor-walker who had given it.

This known result of low wages is further evidenced in a New York show house, the manager of which is said to have boasted of the fact that all his actresses were kept women and he was therefore enabled to hire them most cheaply. This economic problem often creates a preliminary laxness in the minds of these girls, making it easier for them to take the final step to the "house" in which the one man of old becomes many men.

Let us by all means abolish *as a city policy* that which is a corruptor of youth; humanely, with full and gentle consideration of the fact that we are dealing with human beings; when all is said—but certainly with breadth of vision enough to accomplish the best results; and with due regard to the additional fact that men who patronize the houses of prostitution are equally to be considered with the women who occupy those houses.

Des Moines has succeeded in abolishing its houses of prostitution, and already claims a visible lowering of the local watermark of crime because of such action.

The light that welcomes the stranger to the city gates, and guides the future steps of the city's children, should not be a red light.

Let us lessen the law of greed, if we can, so that the woman wage earner may be paid a living wage for her labor.

Let us furnish a home for working girls.

Let us provide,—and they are most necessary—clean amusement centers that may be attended free of cost by whole families, for lonesomeness and love of affection combined with a lack of moral amusement and fitting companionship with the other sex, drive many a girl into the granting of illicit favors.

Let us furnish an education for our working girls that fits them in some degree to earn a living and then make it compulsory for them to attend and receive it.

The educational statistics of the girls of Juvenile Courts show that the majority are leaving school in the fourth and fifth grades,—with just enough knowledge to read and write, with but little acquaintance with the duties of the home, and none whatever with the requirements of a trade.

The investigation of the house of prostitution shows the parallel facts that the inmates, when put to it for some other reason than their own desires for remaining in the "business," exclaim in unison: "But if not this life, what life? I cannot earn a living; I know no other way."

But above all, if we have agreed that sex immorality is disastrous, whether let loose upon the street, or licensed and segregated in the house of ill-repute, *let us institute in our schools a sex education of our youth by clean minds, that can lift the sex principle from beastiality to divinity, investing it in the light of its God-given creative power; and depriving it of its psychological savours as a sense gratification, titillated to the breaking point by the ignorant allusions and half-veiled conclusions which children arrive at if left to themselves.*

For it seems final that prostitution is economically bad for a community; that it encourages the spendthrift and drunkard, as distinguished from the thrifty and saving citizen; that it is a cultivator of diseases which affect in their final outcome innocent and guilty alike; that it is a deteriorator of morals and an encourager of crime, assaulting from every standpoint the ideal of American life; namely, the thrifty and moral, and because thrifty and moral, successful and happy home.

The House of Prostitution and the Home are mortal enemies; where the former prevails the latter declines; and where the home falls into disrepute, the greatest center for upholding the best that is in the race is taken away, and the safety of a people rests upon a shifting sand.

The great structure of the State must needs be supported by sturdy timbers; and those timbers are its sound citizens. Tyre, Sidon and Babylon have passed away; Persia, Greece, and Rome sprang up by vigorous and virile manhood to the expansive power of a spreading national life, yet sunk like smitten giants in the dry-rot of corruption. A race goes forward or backward with the character of its individuals; and (with the problem of its unique citizenship), America in its turn, will either follow the channels of history to destruction, or hew out a new course and forge steadily onward toward that perfection as a nation, which has as yet only been arrived at by a scattered handful of individuals.

Appendix 1

Reprinted in part from an article by John B. Hammond, printed in "The Light," the official organ of the National Purity Federation.

For the entire article and correlated matter, address "The Light," La Crosse, Wisconsin.

SHOWING HOW IOWA IS HANDLING PROSTITUTION

The Success of the Recently Enacted Red-Light Injunction and Abatement Law.

By JOHN B. HAMMOND, Des Moines, Iowa.

I think I have made it clear that Iowa, with her rural population, was afflicted with the social evil and white slave diseases fully as intensely developed as can be found in any of our metropolitan centers to-day. On account of her almost exclusive rural population these diseases were recognized as a menace to the public welfare long before sociologists in our large cities had awakened to the dangers that menaced them. Over a third of a century ago Iowa statesmen were endeavoring to protect posterity against this greatest enemy of the human race, and enacted legislation of the most drastic character. Other States are now either experimenting with or advocating similar measures, with the hope of accomplishing a purpose through remedies that were tested for thirty years under the most favorable circumstances, and most dismally failed. To make this clear it will be necessary to quote some of the Iowa statutes, when the authorship of the many laws recently enacted, or now being advocated will be at once recognized.

Iowa Code of 1897, section 4939: "If any person keeps a house of ill-fame, resorted to for the purpose of prostitution or lewdness, such person shall be imprisoned in the penitentiary not less than six months nor more than five years."

This law was enacted by the 20th General Assembly, (1883) and was designed to forever close the doors of open houses of prostitution, but for twenty-six years the law was openly defied in all of the larger cities of the State. Efforts were continually made to enforce this statute, but in vain. Hundreds of cases were started every year in justice courts in Des Moines alone, the defendants held to the grand jury, where the charges were usually ignored and dismissed, and when indictments were found the petit juries usually acquitted or disregarded. It was extremely difficult to impanel a jury without having included in the panel one or more frequenters and patrons of these unlawful resorts. It was soon recognized to be almost impossible to procure evidence, however flagrant and open the violations might be, to establish a house as being one kept for purposes of prostitution, and the General As-

sembly enacted, what is now known as Section 4944—"The State, upon the trial of any person indicted for keeping a house of ill-fame, may for the purpose of establishing the character of the house kept by defendant, introduce evidence of the general reputation of such house as so kept." This section, as all others of this nature, was strongly supported by the Supreme Court of the State, but it never influenced a debauched juror.

Nearly forty years ago, Iowa passed a statute prohibiting any person from renting or leasing to any party, a house to be used for this purpose, and while this law is still on the statutes, it is not now and never was successfully enforced. Section 4941—"If any person let any house, knowing that the lessee intends to use it as a place or resort for the purpose of prostitution and lewdness, or knowingly permits the lessee to use the same for such purpose, he shall be fined not exceeding \$300.00, or imprisoned in the county jail not exceeding six months."

Although women in décolleté dress and short skirts stood in doorways on public streets and openly solicited, it was difficult to convince the ordinary jury that the owner or agent "knowingly permitted such lessee to use the same for such purpose." Hundreds of properties all over Iowa were being continually and persistently used for this purpose, with the full knowledge and consent of the property owners. It is also an undisputed fact that in many of Iowa's cities an arrangement existed between police officials and property owners to keep these properties occupied with this class of tenants. Whole districts were established, conveniently enclosing the properties of the unscrupulous and wealthy property owners, and for their special benefit; as a rent could be extorted from these victims that no legitimate tenants could pay.

The Iowa statutes now provided for severe penalties for leasing a house to be used for purposes of prostitution; made it a felony for anyone to conduct such a house, and gave the court no discretion to impose less than six months penitentiary sentence on conviction, but the statutes go still further and reach inmates and frequenters of these resorts. Section 4943 provides "if any person for the purpose of prostitution or lewdness resorts to, uses, occupies or inhabits any house of ill-fame or place kept for such purpose, or if any person be found at any hotel, boarding house, cigar store or other place, leading a life of prostitution or lewdness, such person shall be imprisoned in the penitentiary not more than five years." This law was enacted in 1883 and under this section the Supreme Court held in the case of *State vs. Russell*, 64 N. W. 281, that "proof of a single act of prostitution would be sufficient to justify conviction." The lawmakers of Iowa, not yet satisfied with the results of these most drastic prohibitive measures against property owners, keepers of houses, and inmates and

Appendix 1

Reprinted in part from an article by John B. Hamn
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For the entire article and correlated matter, add-
Crosse, Wisconsin.

SHOWING HOW IOWA IS HANDLING

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By JOHN B. HAMMOND, Des Moines

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famous "Iowa Red-Light Injunction Abatement Law." Under this law the rich real estate grafters who were filling their coffers at the expense of the manhood and womanhood of the State, found their property subject to confiscation and their former protectors and co-conspirators, the corrupt juries, taken from them. So great was the demand for relief from the ever increasing social evil, and so clear the remedy now being championed by the lawyer-statesman Cosson that this law, providing for the enforcement of the social evil statutes, without submitting them to the mercies of any jury was unanimously adopted by both houses and became a law.

The social evil grafters and "white slave" traffickers predicted the most dire disasters to follow the enactment of this law, but they have not been realized. Apologizers for segregated districts of vice declared that our highways would be crowded with street walkers and the resort habitues scattered over the residence districts of our cities. It is now generally admitted that women were forced to walk the streets, during the red light days, and solicit patronage that they might pay the rich real estate grafters, the pawnbroker parasites, the bond shark, and the city spoils collector. The abandonment of the segregated district has been followed with less street walkers than ever before in the history of the city, and the same is true as to flooding the residence districts with these vice victims. In the red light days many women, discouraged with their efforts to pay these many grafters, would break away from these haunts of vice and putting on a face of modesty and an appearance of decency, would seek shelter in the residence district, where they had hoped to escape their persecutors, but there are less of this class in residence districts now, as they have either been driven into decency or out of the city, and there are less criminal assaults on women reported, than in any similar period of time in the history of the State. Doctors who for years have championed the segregation plan, on the ground of sanitation, have abandoned their theories, and many report a very great reduction in venereal diseases. Official reports from all the county attorneys in the State to the Attorney-General show that there are no publicly known houses of prostitution in the State.

Sister States of Iowa, which have recently awakened to the perils facing their citizenship from the social evil and white slave crimes, and are seeking an effective means of escape should study the history of Iowa's great battle against these evils, covering almost a half century, with her many experiments and defeats, and her final victory, before concluding on the adoption of any plan, however plausible its theories may appear. By a careful study of its history but one conclusion can be reached: that laws prohibiting the social evil which alone is responsible for the white slave traffic, cannot be enforced by the ordinary criminal

procedure. There may be occasionally an extraordinary, exasperating crime of this character committed which any jury would convict, and there occasionally may be a jury drawn which would convict any violator of these laws, but history clearly demonstrates that the average juror, trying an ordinary case of this character, will be inclined to leniency and acquittal, influenced by either the false theories of the necessity of these houses, or from his sensitiveness caused by personal guilt of a similar character.

Under the criminal jury system a defendant is clear on an acquittal of the crime charged by the trial jury and cannot be again jeopardized on an appeal or otherwise. An acquittal or dismissal by a court on an application for an injunction or a prosecution for contempt is not a final adjudication and the defendant is in jeopardy until the law and the evidence is reviewed and passed upon by the Supreme Court.

The Iowa "Red Light" Injunction and Abatement Law.

(Lines in italics are desirable changes that will be presented to the next General Assembly.)

AN ACT to enjoin and abate houses of lewdness, assignation and prostitution, to declare the same to be nuisances, to enjoin the person or persons who conduct or maintain the same, and the owner or agent of any building used for such purpose, and to assess a tax against the person maintaining said nuisance and against the building and owner thereof.

Be It Enacted by the General Assembly of the State of Iowa:

Section 1. Whoever shall erect, establish, continue, maintain, use, own or lease any building, erection or place used for the purpose of lewdness, assignation or prostitution is guilty of a nuisance, and the building, erection or place, or the ground itself, in or upon which such lewdness, assignation or prostitution is conducted, permitted or carried on, continued or exists, and the furniture, fixtures, musical instruments, and contents are also declared a nuisance, and shall be enjoined and abated as hereinafter provided.

Sec. 2. Whenever a nuisance is kept, maintained or exists, as defined in this act, the county attorney or any citizen of the county may maintain an action in equity in the name of the State of Iowa, upon the relation of such county attorney or citizen, to perpetually enjoin said nuisance, the person or persons conducting or maintaining the same, and the owner or agent of the building or ground upon which said nuisance exists. In such action the court or a judge in vacation, shall, upon the presentation of a petition therefor alleging that the nuisance complained of exists, allow a temporary writ of injunction without bond, if it shall be made to appear to the satisfaction of the court or judge by evidence in the form of affidavits, depositions, oral testimony or otherwise, as the complainant may elect, unless the court or judge, by previous order, shall have directed the form and manner in which it shall

be presented. Three days' notice in writing shall be given the defendant of the hearing of the application, and if then continued at his instance, the writ as prayed shall be granted as a matter of course. When an injunction has been granted, it shall be binding on the defendant throughout the judicial district in which it was issued, and any violation of the provisions of injunction herein provided shall be a contempt as hereinafter provided.

Sec. 3. The action when brought shall be triable at the first term of court after due and timely service of the notice has been given, and in such action evidence of the general reputation of the place shall be admissible for the purpose of proving the existence of said nuisance. If the complaint is filed by a citizen, it shall not be dismissed except upon a sworn statement made by the complainant and his attorney, setting forth the reasons why the action should be dismissed, and the dismissal approved by the county attorney in writing or in open court. If the court is of the opinion that the action ought not to be dismissed, he may direct the county attorney to prosecute said action to judgment, and if the action is continued more than one term of court, any citizen of the county or the county attorney may be substituted for the complaining party and prosecute said action to judgment. If the action is brought by a citizen and the court finds there was no reasonable ground or cause for said action, the costs may be taxed to such citizen.

Sec. 4. In case of the violation of any injunction granted under the provisions of this act, the court, or in vacation, a judge thereof, may summarily try and punish the offender. The proceedings shall be commenced by filing with the clerk of the court an information under oath, setting out the alleged facts constituting such violation, upon which the court or judge shall cause a warrant to issue, under which the defendant shall be arrested. The trial may be had upon affidavits, or either party may demand the production and oral examination of the witnesses. A party found guilty of contempt under the provisions of this section, shall be punished by a fine of not less than two hundred or more than one thousand dollars, or by imprisonment in the county jail not less than three or more than six months, or by both fine and imprisonment.

Sec. 5. If the existence of the nuisance be established in an action as provided in this act, or in a criminal proceeding, an order of abatement shall be entered as a part of the judgment in the case, which order shall direct the removal from the building or place of all fixtures, furniture, musical instruments or movable property used in conducting the nuisance, and shall direct the sale thereof in the manner provided for the sale of chattels under execution, and the effectual closing of the building or place against its use for any purpose, and so keeping it closed for a period of one year, unless sooner released. If any person shall break and enter or use a building, erection or place so directed to be closed, he shall be

punished as for contempt as provided in the preceding section. For removing and selling the movable property, the officer shall be entitled to charge and receive the same fees as he would for levying upon and selling like property on execution, and for closing the premises and keeping them closed, a reasonable sum shall be allowed by the court.

Sec. 6. The proceeds of the sale of the personal property, as provided in the preceding section, shall be applied in payment of the costs of the action and abatement, and the balance, if any, shall be paid to the defendant.

Sec. 7. If the owner appears and pays all costs of the proceeding, and files a bond with sureties to be approved by the clerk in the full value of the property, to be ascertained by the court, or, in vacation, by the clerk, auditor and treasurer of the county, conditioned that he will immediately abate said nuisance and prevent the same from being established or kept therein within a period of one year thereafter, the court, or, in vacation, the judge, may, if satisfied of his good faith, order the premises closed under the order of abatement to be delivered to said owner, and said order of abatement cancelled so far as the same may relate to said property; and if the proceeding be an action in equity and said bond be given and costs therein paid before judgment and order of abatement, the action shall be thereby abated as to said building only. The release of the property under the provisions of this section shall not release it from any judgment, lien, penalty or liability to which it may be subject by law.

Sec. 8. Whenever a permanent injunction issues against any person for maintaining a nuisance as herein defined, or against any owner or agent of the building kept or used for the purposes prohibited by this act, there shall be assessed against said building and the ground upon which the same is located and against the person or persons maintaining said nuisance, and the owner or agent of said premises, a tax of three hundred dollars. The assessment of said tax shall be made by the assessor of the city, town or township in which the nuisance exists and shall be made within three months from the date of the granting of the permanent injunction. In case the assessor fails or neglects to make said assessment the same shall be made by the sheriff of the county, and a return of said assessment shall be made to the county treasurer. Said tax shall be a perpetual lien upon all property, both personal and real, used for the purpose of maintaining said nuisance, and the payment of said tax shall not relieve the person or building from any other penalties provided by law. The provisions of the law relating to the collection and distribution of the mulct liquor tax shall govern in the collection and distribution of the tax herein prescribed in so far as the same are applicable, and not in conflict with the provisions of this act, *excepting that ten per cent of the amount so collected shall be paid by the treasurer to the attorney representing the State in the injunction action at the time of final judgment.*

SEX EDUCATION

Foreword

By W. P. H.

Workers among children to-day, either in schools, settlements, in courts, or in homes are sooner or later confronted with the fact that a continuous, subtle, hard-to-be-located education in sex is going on.

The education of child by child—a teaching of one by the other, of things half surmised and little understood. An education such as one could imagine at the dawn of civilization, when humanity learned slowly, as a child learns to walk, testing this and that, and only stopping the thing which resulted unpleasantly to itself.

And this teaching of ignorance by ignorance, with its too frequent sorrowful results, can only be met and rightly handled by the proper, high-minded and clear-eyed teachings of maturity.

Could that countless number who have suffered because “they were never told” by those charged with their education, and who blunder bitterly, lift their voices without fear of disgrace, they would lay such verbal sacrifices on the altars of Experience as would move a stone to pity.

“God created them male and female.”

Sex *controlled* is a normal and a natural force; it is the inheritance of us all.

Yet sex *should be controlled*, and should not *control*, and it seems hardly fair to launch a child upon this sea of hidden and powerful tides without those who have gone over the course charting out the danger places.

The maxim need not be, “Those who know should teach,” so much as it should be, “Those who know the facts of sex life, and foresee the divinity of creation underlying the sex principle;” these should instruct the minds of the young, instruct them while they themselves are filled with a love of God and the Beautiful.

Sex Education

(Being a practical example of how the lessons of sex can be taught in a clean and high-minded way. These excerpts are from the letters of one physician to another, and are in themselves sufficient tributes to the work of the writer, Laura A. Garrett.)

Now as to specific questions, you ask for advice. I've been at the work of specialist but a little over two years, but willingly give you suggestions I have found helpful.

Recognizing the attitude of the public towards the subject of sex hygiene, I have arranged my lectures logically, according to the mental attitude of the hearers rather than logically with regard to the development of the subject. I will give you a synopsis of the series.

To each group, in girls' clubs, department stores (the firm excusing the girls during morning hours and allowing them with full co-operation to attend) parent's and teachers' associations, etc., etc., a series is always given.

They often think they have time for only one talk. I then either refuse to treat such an important subject in one talk, or offer the first topic, which is simply a nature talk. This first has always, with two exceptions, led to the request for three or more.

The whole subject I divide into the topics which can be given throughout the year in correlation with other normal plant and animal development and life habits to little folks; that is, to those under adolescent period, or in five lectures to maturing groups.

The desire for the work is increasing and I am kept busy day and night.

Here's a sample week's program, that you may see how the work runs.

Sunday, February 27th: Cross Park tramp to 2 P. M., sheep fold.

Group of 15 girls from department stores who are learning to wear more sensible shoes and skirts for tramping. Always a demand for Sunday walks.

Monday, 12:30-1:15, Friends' School.

Fifteen girls, high school department. Bi-weekly lessons. They have had no biology, no physiology, so I have to go slowly and supplement. It's a burning shame that our schools prepare for college. Some day I hope they will prepare for life.

4:00 to 5:30: Private class. Boys and girls under 11 years.

Drawing, games, tramps. Gardening in the spring; as these are children of rich Jews, I lose them in the summer.

Monday, 8 P. M.: Woodbury Settlement group. Mill girls, about 20 in number, from 14 years up, weekly for six or seven weeks.

Tuesday, 9:15 to 9:45: Senior class, Friend's School. Girls only.

4 to 6 P. M.: Tramping class; 15 boys and girls under 14 years, study nature and discuss freely and of plant and functions. The boys asked what white-slave traffic was. They read a lot about it in the paper. It was explained by story of cow bird which we all knew. The mothers of the children thrust them upon me. Rich Hebrews.

7:30 to 8:30: Johns Hopkins Orphanage. Request from managers. Much self-abuse among children. Colored girls in institutions.

Lessons given weekly, as nature studies with gardens in season. Hygiene of baths taught and enforced.

Conditions better since work began months ago.

Wednesday, 12:30 to 1:15: Friends' School. Two classes, girls; 4:30, Blind Asylum girls, 20 girls; lessons bi-weekly.

8 P. M.: Episcopalian Church Club; five lessons.

Thursday: Friends' School, 9:15 A. M.

8 P. M.: Department Store. Girls who have organized into self-governing, self-supporting clubs, subsequent to talks. Three social workers and their employer's wife members of the club. They radiate influence and knowledge and wonderful spirit; 40 girls.

Friday: Hutzler's Store—big department store, one of our best.

8:45 to 9:30 A. M.: Third talk; bi-weekly; 5 to 20 girls in lunch room.

8 to 9:15 P. M.: Young Women's Christian Association; 34 girls; second talk of five.

Saturday, 8:45 to 9:30: Hutzler's Store again.

February 27th to March 6th.

I have written this in a crazy haste after returning from a lecture and can't copy. Am always out of paper to match,

etc., for must rest between talks, so send it for what it's worth, and will be glad if it offers any suggestions or to help again in any way. You may be interested in the finances.

Dr. Nowak is doing work among men and boys part of his time. I spend all my time, or at least have no other hard job, among women and children; paid by society \$1,000.00 per year plus expenses for carfare, materials, etc.

Yours most sincerely,

LAURA A. GARRETT.

GROUPS.

Children both sexes under adolescence.

Two private classes.

One class street urchins.

Two classes colored girls in orphanages.

Work taught in connection with gardening, pets, tramps to parks, suburbs, etc. Children eager for day to come.

GIRLS OF WORKING AGE (12 YEARS AND OVER).

Taught in series, followed when possible by games and suggestions to take baths (when advisable) before going to bed.

Mature groups taught weekly or bi-monthly.

Parents and teacher's associations have had full series and are including some of their suggestions in their nature work in the schools. (Not officially; our School Board would not permit it); neither have we teachers trained to do the work.

The highest class in our State Normal has had a course by me and girls are planning to include the work in their country schools.

Physicians are giving a number of single lectures on social diseases to groups throughout the city and State.

TOPIC A.

1. Cradle talk, or mother-love as shown by plants and animals. Lima bean, peanuts, walnuts, chestnuts, etc., are used to suggest that plants place their seed babies in cradles (seed pods) to protect them from enemies and the weather. "To have and to share" motto of Federation of Women's Clubs talks.

Peanuts make enough seed for animals and for renewal of life. Animals in return scatter seeds or bury them, as squirrels do, thus giving them a better place to grow.

Dispersal of seeds taught; "Morley's Seed Babies" loaned to young mothers or bought by them; "Little Travelers of Morley" also used.

NEST OR EGG—CAUSES OF.

Conch, skate, birds, used next. Pictures of rabbit warrens; accounts of rat's nests. White rats and rabbits carried to some classes. Cow bird quoted as sample of selfish father and lazy, selfish mother, who build no cradle for their young.

Pictures of Indian pappoose and any picture of mother and cradle used to illustrate highest development of love, as shown by preparation for baby before its arrival.

SECOND TOPIC.

Parent and mother love continued. (Mention of fertilization omitted purposely until opposition is overcome and friendliness won.)

Beginning again with seed, taking bean, calling cotyledons lunch baskets, laying special stress upon the fact that plants *always* reproduce their kind; teach wonder and reverence for the tiny spot of life tucked within each seed. One of my little urchins lost a radish seed and hunted it among the dirt, then looked so distressed because "I dropped a radish seed and it had a spot of life in it." This fellow was the leader of a gang of twenty-three boys who afterwards formed a "Cleaning Up Committee." They went around the neighborhood rubbing filthy writings off the walls and toilets. They were the very fellows who had made just such drawings and writings.

From peanuts I go to eggs (fish), telling the wonderful story of salmon, (see U. S. Government reports), shad, stickleback, frogs, toads (read Reley's "Mr. Hoptoad"). Then I take a hen's egg and compare it with a stone. Call attention again to spot of life and the nourishment. The wonder of development into chicks similar to parent stock. Then the human embryo, its development within the mother. The physiology of female organs of reproduction. The care of girls during adolescence, using Knaffe Bros'. picture, "Mother and Child" to emphasize beauty of motherhood. Using only moral and scientific methods. Sometimes I tell it as God's way of bringing little folks into the world; sometimes as a wonderful fairy tale, saying always the queen of all the fairies whispers to each mother, whichever we are talking about, fish, bird or human, "Do the best you can for your young." To the mammals she says, instead of laying eggs, "Keep the young in your body until they get strong; have just a few or one at a time and wait until it's big and strong."

One boy chose the kangaroo to tell the fairy story about. The fairy queen all beautiful, whispered as usual. The old witch laughed and tempted as usual, "Don't bother about your young, just hop and jump and have a good time." I wish I could tell you the story as the boy gave it, with glowing eyes and a whole group anxiously listening. Well, the climax was that "the mother loved her little ones so much, she just couldn't wait, so laid them too soon and they weren't done, so she put them into a pouch which grew on her own body and kept them there until they were big enough to care for themselves."

The camel got the prize from the fairy queen for doing so well and having one strong baby and the prize. Another boy's story "was a whole lot of stomachs, so she nor all her children forever after need never go thirsty over the desert any more."

FOURTH TOPIC—LIFE'S RELAY RACE.

"Two spots of life. Jim says it takes two spots of life; now don't it, to make a new thing grow? and they'd both better be good ones."

Fertilization of flower explained. Corn, and mixing of field and garden corn shown. Popcorn, red and yellow mixed used. Maeterlink's "Intelligence of Flowers" read in this connection by some of the older groups.

Story of fish again, telling of fertilization.

Frog—bird.

Stock raising discussed. Importance of good strong males. Pictures of animals showing father, mother and young.

HUMAN LIFE.

Fertilization explained as suggested in "Morley's Renewal of Life;" Ruth McHenry Stewart's "Sonny," first chapter always read, showing father's care of child, and anxiety and love for mother. "He sez, just like my po' ol' pap." Especially noted, inheritance spoken of. Traits of even the grandfather.

Longfellow's "Hanging of the Crane" either read, or brief quotations used with Copley's print of Home Keeping Hearts.

FOURTH TOPIC.

"SAFEGUARDS FOR THE YOUNG."

Social diseases fully explained according to intelligence of group or maturity. All consequences of immorality discussed as seems best with each group.

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